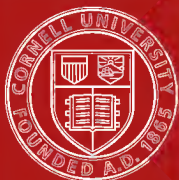


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S E R M O N

Preach'd in the

CHAPPEL of *Ormond-street,*

On Sunday the 6th of *February* 1714.

Opon Occasion of the much Lamented DEATH

O F T H A T

Pious and Worthy Gentleman

ROBERT NELSON Esq;

*Published at the Request of the TRUSTEES of the
said Chappel.*

By *J. MARSHALL* L. L. D.
And Morning Preacher of the same.

Prov. 10. 7. The Memory of the Just is Blessed.

L O N D O N,

Printed for *Sam. Keble* at the *Turk's-Head* in
Fleetstreet, 1714.

TO THE

Honourable and Worshipful

Sir Marmaduke Wyvill Bart.

Chairman and Treasurer.

John Afsleck *Esq;*
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Mr. James Moodey

Edward Nelthorp *Esq;*

John Offley *Esq;*

The Hon. Tho. Wentworth *Esq;*

TRUSTEES

OF THE

Chappel in Ormond-street,

*This Discourse Preached in the said Chappel,
and Published at their Request, is humbly
Dedicated*

by their most Obedient

and Faithful Servant

J. Marshall.

Lately Published.

THE Church of *England's* Wish for the Re-
storing of Primitive Discipline; considered,
in Order to its being brought to Effect. On which
Occasion is shewn the Institution, Nature, End,
and Necessity of Discipline in the Church of Christ.

*London, Printed and Sold by Samuel Keble at
the Turk's-Head in Fleetstreet. 1715.*

ISAIAH LVII. I.

The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

THE known Idiom of Scripture Language will sufficiently warrant the Liberty I am about to take, of interpreting the Word, *Righteous*, in a Sense of Latitude, as expressive of all the Duty which every Man stands *bound* in, and which a good Man actually pays to the God who made him.

It is not here my purpose to detain you with any curious enquiry into the particular Occasion of the Prophets Complaint, or *who* the Person might be to whom it may be supposed to allude.

His Remark is general, and its Foundation is laid as deep as the very Root of our Nature; which disposes us to selfish and narrow Principles; to measure the Importance of all events by their nearer or remoter Relation to our own particular Interests; and thence to neglect those Issues of Providence, which are not directly levell'd at our selves, and come not home to our own Families or Persons.

But

But that this is a false and an erroneous Estimate, that we even misjudge our own particular advantages in this undue Calculation, the Prophet in my Text hath manifestly suggested ; and the Reason of things confirms the Truth and Justice of his Observation.

For where-ever a Community suffers, each Member sustains his proportion of the Damage ; now in the loss of such a Man as my Text hath pointed to us, the whole Community is a mighty Sufferer ; and none but such as would exclude themselves from the *Privilege* of their Relation to it, may pretend an Exemption from their share in its common *Burthens*.

We have so lately sustain'd a loss of this kind, which touches so nearly upon this Neighbourhood and Assembly, that as I hope no Man who hears me will apprehend himself unconcern'd in it, so neither will he grudge the Minutes he shall spend in a few Reflections upon our common Misfortune.

Nothing would prevail with me to undertake the unequal Task, upon which I am entring, but that which I hope shall ever be Superior with me to all other regards, even *the provoking you to love and to good works*, and to an Imitation of every thing *which is lovely and of good report*.

From this single Motive I enter upon the Province unask'd and uninvited. The *Modesty* of our departed Friend, which cast a *distinguish'd* Lustre upon numberless other Virtues, carried him to his Grave in Privacy and Silence ; nor were the Persons intrusted with the Care of his Obsequies at Liberty to adorn them with proper Honours. *They* have perform'd the part incumbent on them, and have

have consign'd his mortal Remains to the * *Place* whereunto he bequeath'd them, and in the manner which he had requested of them.

Yet I may well presume, that even his *Modesty* itself would here give way, upon the suggestion that *any Good* would probably be done by the Blazoning his Virtues ; since *this* was a Motive which he never could withstand ; it was equally the *Business* and *Pleasure* of his *Life*, and is therefore the fitter to attend him at his *Death*.

Upon a Subject so vast and comprehensive as this, I should neither know where to begin nor end, if I were not to confine my self within some restraint of Method and Order. And my Text hath very opportunely pointed to our Observation the Three following particulars.

I. A Character given of some certain Person, who is here stiled a *Righteous* or a *Merciful* Man.

II. A general Remark made, that such Men are yet involv'd in the common Fate, and *Die* as well as *others*.

III. A Complaint, or an Observation made, upon the Indolence and Unconcernedness of Standers by, who Regret not the Loss as they ought to do, nor sufficiently consider, that the *Righteous is taken away from the evil to come*.

The *Character* stands *first* in order ; but I must beg leave to reserve it for my *Conclusion* ; wherein we shall see how well it tallies with the Virtues of our deceased Friend, and with the Graces of his blessed Soul, who is now at rest with *the God of his Salvation*.

* In the Coemetery purchased for St. George's Chappel when it shall be made Parochial.

Proceed we therefore to the *general Remark* here made, that such Men are involv'd in the common Fate, and *Die* as well as others.

Nor will the Wonder be great, *that so it should be*, when it is consider'd that the very brightest *Virtues* have always an alloy; that there is *not a Man upon Earth*, who doeth good so perfectly and compleatly, but that *he sinneth sometimes*, and even his *good Deeds* themselves are chargeable with their *Follies* cleaving to them. So that even in the best attainments of the best of Men, there is ever abundant matter of Humiliation and Sorrow. And this those *best of Men* are ever most apt and ready to acknowledge, as having upon their Minds the *bighest* Sense of their *Duty*, and the *humblest* apprehensions of their own *deservings*.

Death is therefore the irreverfible Sentence to which the *best* and *worst* of Men are equally obnoxious. The great and unerring Difference between them, is founded in *after-Consequences*; when the *Righteous* shall have a proper guard assign'd *them*, to conduct them safe into *Abraham's Bosom*, and the *Wicked* be left, affrighted and appall'd, in the Hands of that *roaring Lyon*, who is ever upon the Watch, *seeking whom he may devour*.

'Till then, the Course of the World, and the establish'd Methods of Providence for its Government, will not admit of any exact distinctions between the one and the other.

The *Sun* must therefore rise in common *on the Evil and on the Good*; and the *Rain* descend alike on the *Just* and on the *Unjust*.

General Calamities must likewise fall, for the most part, *Indiscriminately*; the *Sword*, the *Pestilence*,

lence, and the *Famine*, can make no exact nor observable distinctions without a Miracle; and the Rules of Providence admit no Miracles in *common Cases*.

Diseases of all sorts must for the same reason be suffer'd to make a *promiscuous Havock*. And tho' *length of days* be represented as in the *Right Hand* of Religious *Wisdom*, and in her *Left Hand* *Riches* and *Honours*, this only intimates the *General Propensities* of Providence in favour of *Virtue*, together with her own *native tendencies* to the Consequences there ascrib'd to her. But she *peremptorily* undertakes for nothing in *this Life*, as having made such *exceeding great* and *precious Promises* beyond it. Even those *native tendencies* may easily be overborn by various Incidents and Entanglements of the present Scene; which an *Eye of Faith* will readily see through, and fix upon that which is *within the Veil*. Nor hath Providence engag'd it self for any thing more than *general Favour*; and *that Engagement* it will certainly and effectually make good.

But now all this, in every part of it, is perfectly consistent with some Calamities happening to the Righteous. Even the *Favour* of God may be exhibited and express'd in his *loving Correction*; his very *Scourges* may qualify them for his *beatifick Vision*, and the *Furnace of Adversity* may purge away their *Dross*, and all the *Pollution* which is in the *World through Lust*. The *Dust* must, by some means or other, *return to the Dust as it was*, or else the *Spirit* can never be admitted into the *Presence of God who gave it*: For *Flesh and Blood* in its present State, *cannot inherit the*

Kingdom of God, neither doth Corruption inherit Incorruption. This is a peremptory Decree of Providence, to which as our *original Guilt*, contributed the *Occasion*, so our *personal Demerits* have abundantly justified the *Execution* of it.

So that whether the *Calamities* or the *Felicities* of this present Life, prove to be the Lot of the Righteous, this great shock, of a Separation between Soul and Body, is the common Fate both of *good* and *evil* Men. And whether this come sooner or later, is a small matter in the Accounts of Eternity, and of no great consequence to such as are *always ready*.

The Remark therefore is true in it self, and stands Justified by its proper Reasons, that *the righteous perisheth, and merciful men are taken away*.

But, in the 2d place, *that no Man should lay this to heart*, that none should consider the *Reasons* of this procedure, nor how much of *Mercy* may mix with the execution of this *judicial Sentence*, is a Complaint which will not receive such a ready Answer; nor will the Indolence and unconcernedness of the standers by, be easily excused, who regret not the loss as they ought to do, nor sufficiently consider, that *the righteous is (often) taken away from the evil to come*.

This is a Consideration which interests the *Wicked* in the Fate of the *Righteous*; for if this be not *always* the Case, yet if it be *often*, or but *sometimes* so, it should make every Man look well about him, and *take heed to his ways*, when ever a Person of distinguish'd Virtue falls *out of course*, and leaves the World so much the worse, for *his* being taken out of it.

I shall

I shall push the *Complaint* to no further length; than only to discommend that selfish and narrow Principle, which measures the Importance of all events by the nearness of their Relation to our own little Interests: A temper directly opposite to the large and noble Spirit of Religion, and utterly destructive to the great Law of general *Benevolence*!

But instead of pursuing this Complaint, I shall rather chuse to strike into another Path, and to lay before you such Considerations, as may awaken in you a Sense of the general loss, when a good Man is taken away. And no one (it is hoped) will represent himself of so little Consequence, as to be wholly unconcern'd in a publick Cause.

First then, I entreat you upon this Occasion to observe with me, the Advantage derivable from a *good Example*.

The Roman Orator's Remark upon (the τὸ ἀρετῶν) the *Graces* of Virtue, is a just and elegant Representation of it, and holds perfectly true of Religious, Wisdom, viz. **that if it could be embodied and made Visible, it's Charms would be so engaging and attractive, that each Beholder would wonderfully fall in Love with it.*

We often complain, and not without some shew of Reason, that the Difficulties of Virtue, and the Temptations which surround us in common Life, are very grievous, and almost unsurmountable; and when we are exhorted to be *followers of Christ*, or to take his *blessed Apostles* for our Example, we are too ready with our Answer, that their Ad-

* *Formam quidem ipsam (Marce Fili) Es' tanquam faciem Honesti vides, quæ, si Oculis cerneretur, Mirabiles amores, (ut ait Plato) excitaret Sapientia. Cicero de Offic. Lib. 1.*

vantages were as extraordinary as their *Attainments*, and that the measure of their *Assistances*, came fully up to the utmost height of their *Temperations*.

But there is no answering the Argument, which is drawn from a good Man's Practice in common Cases: Each Action coming from Him, carries a Proof along with it, that no more is required of us, than what is fairly practicable. He is a standing Argument, *that the Grace of God is sufficient for us*, and brands all those who abuse it, with a note of Infamy, and just Reproach.

And when *Christian Prudence* is joyned to his other Virtues, how engaging, how lovely is such a Spectacle? How powerfully does it excite and provoke to Imitation? He who can withstand the force of it, must have his Heart very hard and impenetrable; and even *then* perhaps he will secretly *like* what he will not openly *avow*, and will *wish* he cou'd practice what nothing but Sloth and Softness restrain him from Performing.

Wherefore, in the Death of a Righteous Man, the *Good* who are left behind, lose a powerful Incentive to *Perseverance* and to *Growth in Grace*; Nor are the *Wicked* in any measure Gainers by it, though they esteem'd him as a grievance while he Lived among them, because (as the Book of Wisdom hath observ'd) * *he was not for their turn, but clean contrary to their doings; he continually upbraided them with their offending the Law, and objected to their Infamy the transgressings of their Education.* But now by the very *Infamy* which

* Wisd. 2. 12.

he *objected* to them, and by the silent Reproof of his better Practice, there was good hope that he might have *shamed* them into some Amendment, and that the Lustre of *his* Example, might have enabled them to see at length the Stains and Blemishes of *their own*.

So that the loss of a good Man, is the loss of a publick Good, and the Righteous and the Wicked, have each of them their Part and Share in it.

And this will further appear, if we consider secondly, that the *Judgments* of God are often postponed, often quite averted, and on the other side, his *Mercies* are frequently procured, frequently enlarged to a Church and State, for the sake of the *Righteous*, the eminently Good and Virtuous who are found therein; which makes the *loss* of them a publick and common Calamity.

Somewhat of this the Text hath intimated, when it represents to us, that the Righteous are taken away *from the Evil to come*. Which amounts to a strong suggestion, that the Evil of National Punishments is often deferr'd, till the Righteous are removed out of its way and reach.

Even a *Sodom* could not be destroyed, till *righteous Lot* was gotten into a Place of safety; * and had *Nine more* such Persons as himself been found in it, it would not have been destroy'd at all, *Gen.* 18. 32.

In the midst of great, (and I fear, *deserv'd*) Complaints of general Corruption, we have still (God be thanked) this ground of Comfort left us, that Numbers amongst us may well be presum'd sincere-

* *Gen.* 19. 22.

ly Religious, not only in the judgment of *Charity*, but also of *Common Justice*. And from the Instances we have upon Record of the Dealings of Providence, we may well conclude, the Hand of the destroying Angel stayed for *their* sakes.

So that when any Man of distinguish'd Virtue, is called off to a Place of Rest and Safety, there is the less Security for those who are left behind him; the Proportion between the *Good* and the *Bad* is alter'd; the Scale of the one grows heavier, and that of the other lighter; and by consequence, the demand for Vengeance becomes the more importunate, and there are fewer Impediments to prevent or hinder the Execution.

The Prayer of a righteous Man availeth much; and *Intercession* makes always a considerable part in a good Man's Prayers; so that, as well for *obtaining* the Mercies, as for *averting* the Judgments of God, a Man of Probity and Religion is of signal use to the Community of which he is a Member; and even his *personal Abode* carries with it a Blessing to the Place which enjoys it.

Laban, we read * was blessed from *Jacob's* dwelling with him. The *Egyptian's* House was blessed for *Joseph's* sake; † and that whole Land soon after, felt the Benefit of giving entertainment to such a Guest, *Gen. 41. 48.*

Upon any Apprehensions of an over-ruling Providence, this is easily conceivable; and even common Sense and Reason (when once the Fact is well attested) will readily give into it, that thus it should *ordinarily* and *often* be, whatever Exceptions

* Gen. 30. 30.

† Gen. 39. 5.

the Rule may *sometimes* admit of. For *that the righteous Lord should thus honour, thus encourage, Righteousness*, is as natural and obvious, as that *his Countenance should behold the thing that is just*; where-ever he *beholds* he cannot but *approve* and *love* it.

Even in a *natural way*, I observe *thirdly*, that a good Man is a publick good; like the Fountain of good it self, *he is good*, and he *does* good: Like the *Author* and *Finisher* of his Faith, he *goes about doing good*; it is his *Meat and Drink* to do the *Will of God*; he *doth good to all as he hath Opportunity*; and *receives* no pleasure like that of *giving* it.

What a World would this be, if All were thus *like minded*? Thus alike inclin'd to the Offices of Benevolence? What a Cure wou'd the Mischiefs arising from *Peevishness, Pride, and Perverseness* find in this heavenly frame of Temper and Disposition? What a blessed Calm and Harmony would succeed, in the room of that Unquietness and Discord, which are now the Complaints of every Street and Corner?

It is not the fault of the *Righteous*, if these several Evils do not find a Cure; if all the good which is *possible* to be done, be not done *actually*. He is ever in readiness to lend out his Hand to the blessed Work; to contribute his share to this desired Harmony. If others were not wanting to their parts, *the face of the Earth* might be *renew'd*; and though the *place of Paradise* should continue yet unknown to us, we might hence be able to guess a little at the *State* of it. Even the meanest figure, and the narrowest circumstance in Life and Fortune, have somewhat of this Power left to them,
which

which whoever *abuses*, deserves the name of somewhat worse than an *unprofitable Servant*; but whoever makes a proper *Improvement* of the Talents lent to him, is a *Friend of Mankind*, and becomes thence entitl'd to the further (*honourable*) appellation of, the *Friend of God*.

The time allotted me for this Discourse, will not permit me to proceed further in this Argument, nor to give you some other Reasons which would abundantly confirm to you the Truth of the Observation, that a good Man is a *publick good*, and therefore that the *loss* of him, is a publick and common Calamity and Loss.

I must therefore pass to the last and hardest part of my present Undertaking, the *Character* which my Text hath given of some certain Person, who is stiled in it *Righteous*, or *Merciful*.

I have already told you, that I apprehend myself sufficiently warranted by the Phraseology of Holy Writ, to understand this Character in a sense of Latitude, and therefore to comprize in it the *Whole Duty of Man*.

We need not seek with any critical Curiosity for the *Person* here peculiarly design'd by the Prophet; whether it were *Hezekias*, or *Josias*, or any other religious King, or Prophet, *then* lately deceas'd; since the Occasion of my present Discourse points to our Memories One *so like* the Person there describ'd, that there will be no need of looking out for any nearer Resemblance.

The *Whole Duty of Man* consists, we know, of three Principal Branches, respecting *God*, his *Neighbour*, and *Himself*; and whoever sincerely labours to adorn them, is *Righteous* in a *Gospel* sense,
though

though he be not perfectly cleansed, according to the Purification of the Sanctuary.

Let us see then whether the *prophetick* Age were the *only* one, which could furnish out such a Character.

Here our *departed Friend* being *Dead* yet *speaks* what, *Living*, his Modesty would not suffer him to *think*.

I can have no end to serve by *flattering his Memory*; nor do I fear the *Imputation* of it, in a case where all the difficulty will be to say *enough*. For

1. In the Duties of *Godliness*, how *Affiduous* he was and *Fervent*, how *Uniform* and *Constant*, how *Serious* and *Unaffected*, you are all my *Witnesses*; and will join with me in this *Testimony* of him, that we know not where either our *Religion*, or our *Place of Worship* hath a brighter Ornament left to *either*.

His constant attendance at the *Eucharistical Sacrifice*, his exemplary and reverend Behavior there, was so very *Edifying* and *Conspicuous*, as help'd to warm many cold and lukewarm Hearts, and to inflame them with a like Spirit of true and fervent *Piety*.

Such regular and orderly *Devotion*, such a pure and holy *Flame*, an Heart so *zealously affected*, with an Head to govern it so cool and temperate, how beautiful, how engaging was the goodly *Pattern*?

Was it, did I say? I hope, I believe, I may say, *it is so still* in manifold *other* Instances; *Some* of them doubtless form'd upon the Model of *His Example*; which I trust will spread yet *more* and *further*,

ther, and go on to *make*, where it do's not *find*, many ready followers.

Religion *seem'd* indeed, and doubtless was, the *Care* of his *Life*; it grew, it flourish'd observably, under the happy influence of *His* pious *Endeavors*, and his engaging *Practice*.

His *Learning*, large as it was and various, was set a-part for the Service of the *Altar*, and sanctified to *Religious* Uses. And many a pious Soul breathes daily to God it's holy Aspirations of Prayer and Praise, in the Language of *His* Heart and Tongue. For such holy purposes, his *Tongue* was the *Pen* of a ready *Writer* to what his *Heart* *Endited*. His Works in this kind will live, I dare foretell, as long as our Language, and even *then* will deserve to have a *New Language* given them.

His *Zeal*, and his *Knowledge*, serv'd each other so mutually, with such reciprocal Kindness, that the *one* was neither *barren* nor *unfruitful*, nor the *Other* giddy nor *Excessive*: His *Light* and his *Heat* were so justly proportioned, corresponded so well, and so aptly together, and his *Will* was so duly subordinate to his *Understanding*, that his *Religion* sat upon him with all the *Graces* of *outward Decency*, as well as with all the *Intrinsick Beauties* of *Holiness*.

He was *Zealous* for his *God*, and for the *Honour* of his *Service*; and therefore only preferr'd, above others, *The Church of England*, because *here*, he thought, that *Honour* best consuked. He understood, by due enquiry, that she was the most conformable both in *Doctrine* and *Government*, to the *one* *del* once and *first* delivered to the *Saints*. For neither his *Faith* nor his *Practice* proceeded upon *Trust*,

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poses, but all his *Oeconomy* was design'd to make room for *Charity*: Which he did not so much reserve for Bequests at his Death, * as like a *Wise* and a *good Steward* he was a Liberal Dispenser of it in his *Life*. *Pompous* he would be in *Neither*, that in *Both* he might be more *Useful*.

In the last place, for the *Personal Virtues*; *they* were no less cultivated, no less recommended by the advantage of *His Practice*, than were the Offices of *Piety*, and the *social Duties*.

No Man ever advanced the Character of a private Gentleman to a more elevated pitch than he; in *Him* the *Gentleman* and the *Christian* were so happily united, He *did* so Adorn Religion, and *was* so Adorned by it, that the rising Generation may hence with great advantage observe, how perfectly consistent these Characters are, and how much they may *Both* be depreciated by a neglect of their common Duties. To separate the One from the Other is indeed to *spoil* them *both*, or at least very much to disparage and discommend them. *Meekness* will appear no such mean, low spirited Principle, when it shines in a Form like *His*, and instead of raising your *Contempt*, engages your *Esteem* and *Reverence*.

He had studyed both *Books* and *Men*; knew the Fallacies of the *One*, and the Follies of the *Other*: Yet was ever more ready to discern a *Merit* or a *Virtue*, than a *Weakness*, or a *Vice* in either.

Hence that Unpassionate, Equal, and Candid frame of Mind, (which shone in *Him* with peculiar Graces) took it's *Rise* and it's *Establishment*.

Self-love had on *Him* no other Influence, than,

* Yet the Residuary part of his whole Estate he hath left to Pious and Charitable Uses,

what is it's only *proper* One, the Direction of all his Aims and Purposes to the supreme Good of Man, which is the *Glory of God*, and the *Salvation of his own Soul*.

Hence he deriv'd that admirable Calm and Patience, that firm Affiance in the Mercies of God through Christ Jesus, that *full Assurance of Hope* in his Promises, which supported him under the Weakness and Pressures of a lingering Obstinate Distemper, and sweetned to him at last, the very *bitterness of Death itself*.

Thus he *ended*, as he had all along *spent* his Days; was the same Person still; maintaining the same Character, and carrying it with him to the *Place of Refreshment*.

He *died*, as he had *lived*, like a Lamb, without Commotion or Struggle; submissive to the Will of God, and entirely resign'd to his holy Providence. And having born the *Character* of a *Righteous* and *Merciful* Man in his *Life*, he hath, I doubt not, the *Blessing* also assign'd by the Prophet to such, in the Verse following my Text, that he is *Entred into Peace*, that he *rests in his Bed*, and *walks in his own Uprightness*. And them *who thus sleep in Jesus*, will God bring again with him.

And now to conclude; I fain would hope I need not further labour the Recommendation of this excellent Example: I speak, I know, to an Audience of *Gentlemen* as well as *Christians*; and *here* you have seen *Both* united with singular advantage. He knew how to preserve the Characters from *interfering*, and wore them *Both* with a distinguish'd Lustre.

I beseech you therefore Brethren, by the Mercies of God, and in the Bowels of Christ, that you would
consider

consider in the first place the *Honour* of your Vocation, and the *Dignity* of *Him* who hath call'd you to it.

The Distinctions in *this* Life are of far *less* Consequence, than those which await you in *another*. The Decencies of *Figure* and *Station* need not be dropp'd in favour of *Religion*, which only requires a just *Regulation*, and due *Improvement* of outward Advantages, but for the rest, permits the *Use*, and even sweetens the *Enjoyment* of them.

Only, let not the *glitter*, or *pride* of *Life*, so dazzle your Eyes, as to prevent you from *seeing the things which belong unto your Peace*.

Let not the *Pleasures* of the World have too much Indulgence for no better reason, than because they are so much within your *reach* and *power*.

Let not the *Leisure* wherewith a favourable Providence hath bless'd you, be abused to the purposes either of a slothful *Indolence*, or a vicious *Practice*; but rather with a becoming *Diligence* be applyed (as you have seen it in this fair Example) to the *Improvement* of *others*, and to *make your own Calling and Election sure*. The good you may do to the World and to your selves, will find you ample Employment for all your spare Moments; and the Time so spent will never sting you with any *After-reflections*.

And now that we are going to offer up to God the great and solemn *Sacrifice of Thanksgiving*, we may not improperly mix with it our peculiar Praises to his Holy Name, for all the Glories of his Grace, which so eminently shone forth in *this* his faithful Servant.

Exemplary

Exemplary Virtues had this encouragement in the Primitive Church, that the *Names* of such as were Eminent for the Practice of them, were remembered with Honour in her most solemn Offices.

In our most solemn Offices, the Devotions of many are doubtless *here* and *elsewhere* assisted by the pious Labours of our *departed Friend*.* So that when we are praising God for *all* his Servants *departed this Life in his Faith and Fear*, this eminent Servant of God may well deserve from us, a more especial *Commemoration*.

At the same time let us beseech the Father of Mercies, that he would give us his Grace so to follow both *this*, and every other good Example, that we may all at length have an happy meeting in that *other* and *better* World, where *with Angels and Arch-angels*, with *this* our deceased *Friend* and *Brother*, with the general Assembly of God's Elect, and all the spirits of just Men made perfect, we may *Laud and Magnify his glorious Name*, evermore praising Him, and saying, *Holy, Holy, Holy, Lord God Almighty*, which *was, and is, and is to come*.

To whom be Glory and Dominion both now and for evermore. Amen.

* Especially by that excellent Book of His, entitled *The Great Duty of frequenting the Christian Sacrifice*, which is rarely equall'd, and no where, that I know of, exceeded, in its peculiar usefulness and propriety for that sacred Service

F I N I S.

A Short and Practical Discourse upon the Holy Fast of Lent, by J. Marshall, L. L. D.

